

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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[No. 93]

[From the *Boston Patriot*.]

CHURCH OF ENGLAND.

The annual expense of this splendid church establishment, embracing upwards of ten thousand persons, exceeds twenty-two millions of dollars. And this oppressive burthen is borne by the people of Great Britain, a portion of whom, the Dissenters, pay about one fifth part of the whole, to support a religion they do not profess, besides supporting their own clergy. This system of an established church bears yet harder upon the Catholics of Ireland. The annual expense of the church establishment forced upon Ireland is more than three millions of dollars, and about four-fifths of which is paid by the Catholics for the support of the Protestant clergy, whose religion they do not profess, and whose intolerance has deprived them of even their civil immunities.

The receipts of the higher officers of this hierarchy are as extravagant in amount as the raising of them is onerous to the people. The annual income of the archbishop is little short of one hundred thousand dollars, and that of the bishops is about thirty-three thousand dollars each. The average income of the officiating clergy is but six to seven hundred dollars. Though there are other sources of emolument, yet the principal revenue of the church establishment in Ireland, is derived from tithes, levied upon the cattle, pigs, poultry, and potatoes of the cotters, the landed aristocracy bearing but a small portion of the burthen. With the cultivator of the soil, it is but poor incitement to industry, to be constrained to pay over, of the avails of his hard earnings, proportionately to the Pro-

testant church. The harder he labours the more he contributes to the support of a religion which he cannot sanction; and the more he adds to the income of a pampered priesthood, by which he is sorely oppressed and persecuted.

[From the *Telescope & Miscellany*.]

MOVEMENTS OF ORTHODOXY.

Mr. Editor—In the part of the country where I reside, the promoters of Sunday, or Sabbath Schools, as they are here called, are not backward in avowing their object.

But of all the schemes for forestalling the opinion of the rising generation, and initiating them into the *giving* system, the Juvenile Missionary Association bears the palm. A society of this kind was formed here a few months since, by Mr. Stone, Missionary to the East, and means are taken to get all the children to join it, and give all the money they can get, long before they are capable of writing their own names, or knowing for what they are associated. This society contains *one child or more "at the breast;"* and another who was employed to get *subscribers*, could not tell the meaning of the word missionary. Thus are they engaged in support of the aspiring clergy. Popularity and prejudice will be used to bind them to their interest through life. The person who now dares to oppose their schemes, is sure to expose himself to their malediction. Besides a Tract Society, Education Society, Benevolent Society, and how many more I cannot tell, such is the extent of their present measures, that every person from the cradle to the grave, is called on individually by those appointed beggars, and importuned to give their money to sup-

port missionaries. The inhabitants are divided into small sections called districts, and a male or female collector appointed for each, who call on every individual yearly, and appear as much to expect their money as does the collector of public taxes.

Do these things flow from pure benevolence? Or rather are they not sure indications of a thirst for power, and a determination to put down all opposition by force? "Union is power," and "wealth is power," and are they not aspiring to both of these already? Give them only the ascendancy in the government, and our country would soon witness the horrors of the Inquisition.

AN OBSERVER.

Old Colony, Mass. July 24, 1827.

[From the Gospel Advocate.]

SIGNS OF THE TIMES.

That we are on the eve of an eventful period, cannot we think be doubted by any one who can discern the "signs of the times." There has long been a sluggishness, and a spirit of apathy abroad in our land—long have the people been lulled by the syren song of peace when there was no peace—but a time of *awakening* has come. They have seen the unhallowed attempts of a bigotted hierarchy, to build up a national religion—they have marked their *national preachers*—their *national societies*—and they no longer slumber on the brink of destruction.

We boldly say, that there never was the time known, since the dark days of the Revolution, when the liberties of our country were so much endangered, as at the present. Coalitions the most black, combinations the most foul, have been entered into by the would-be inquisitors—no stone has been left unturned. Societies numberless and nameless—from the *rag bag* and *mite*, to the mammoth "*national*," have been formed—malignant in their efforts, and as serpentine in their course, as the "*father*" of coalitions, conspiracies, and falsehood.

PRESBYTERIANISM IN IRELAND.

[From the Belfast News-Letter of September 23, 1825.]

Ordination of the Rev. John Montgomery.

On Tuesday, the 6th instant, the presbytery of Ballymena ordained the Reverend John Montgomery, A. M to the pastoral charge of the newly erected congregation of Glenwhirry. The business of the day was commenced by the Rev. R. Stewart, of Broughshane, who preached a highly appropriate sermon from the text, "*I am not ashamed of the gospel of Christ.*" The Rev. William M'Clintock Wray, of Buckna, explained the scriptural principles of Presbyterian ordination. The Rev. Henry Henry, of Connor, offered up the ordination prayer, and pronounced the words of the formula by which the minister of the gospel is solemnly set apart to the sacred duties of the ministry, and the Rev. Robert Magil, of Antrim, gave the concluding address to the minister and people. The multitude who came to witness the solemnities of the day was extremely large; the ordination therefore took place on the green tented field, in the immediate vicinity of the newly erected meeting-house. In the evening the presbytery dined with the congregation, when a number of toasts were drank, expressive of their mutual feelings on the pleasing occasion. Among these we particularly remember,

1. The King.
2. The Duke of York and the Army.
3. The Rev. John Montgomery and the Congregation of Glenwhirry.

Here Mr. Montgomery, in a very appropriate speech, returned thanks.

4. The Rev. Henry Henry, and Presbytery of Ballymena.
5. James Owens, Esq. who so liberally gave a free grant of the ground on which the meeting-house is built.

A number of other toasts, all expressive of cordial good will and esteem, were drank, and the presbytery left the place happy in the reflection that the interests of Presbyterianism, at home

and abroad, are spreading with unparalleled rapidity—that every revolving year adds to the number of their congregations in Ireland; that the voice of their preachers, speaking in the Saviour's eternal name, is heard over the land, from "Carrickfergus to Cape Clear."

[From London papers received at N. York.]

At a public dinner of the Clergy of London, on the 8th of May, where the Bishops of London, Chester, Landaff, and about 150 clergymen were present, when the toast of "Church and King" was given (with great applause) the Bishop of London addressed the meeting, and told them that on the occasion of the late Ministerial changes, his majesty had graciously sent to the Archbishop of Canterbury and himself, requesting they should wait on his majesty. They accordingly did so, and in the interview, his majesty stated, that he had sent to them as the heads of the metropolitan clergy, in order, through them, to satisfy their respective clergy, and the public at large, what his majesty's sentiments were, with respect to the much agitated Catholic Question. His majesty declared most positively, that he entertained on this subject the same sentiments as those of his late revered father, and those which his majesty was known to entertain when Prince Regent. His majesty further said, that he took precisely the same view of the Coronation Oath which his revered father and lamented brother, the late Duke of York, had taken; and that his majesty felt convinced that nothing could shake or alter his opinions on this momentous question. His majesty then commanded the Archbishop of Canterbury and the Bishop of London to make these sentiments known to their respective clergy, in order that no misconception might by any possibility exist as to his majesty's views in the late ministerial arrangements. The statement was loudly applauded.

SOCIETY IN ENGLAND FOR PROPAGATING THE GOSPEL.

The Annual Meeting of this Society was held, May 25th, at the Freemasons Hall, London—Archbishop of Canterbury in the chair.

"This," says the N. Y. Observer, "we believe, is the oldest Protestant Missionary Society in existence, having been established in 1701. It is supported and managed principally by high church men.

"Sir T. Ackland said, 'For more than 120 years the christian church in our North American colonies had been entirely dependant on that Society for support, and in that respect the Society had discharged its duty well. The Bishop of Nova Scotia had consecrated 44 churches in the course of his late progress, and he trusted that as many would spring up when he next travelled through his diocese. He was happy in being able to contemplate the likelihood of all their villages presenting the village spires rising to the skies.'

"Rev. Dr. Phillpot, complaining of the stinted efforts of the British Government in former years in favour of a 'religious establishment' among her colonies, *attributes to this cause the American Revolution!* 'The natural consequences of her inertness,' he says, 'had been, that the colonies, left to themselves, had severed themselves from their mother country. Thirteen states had detached themselves, and were irretrievably lost, and thus was the greatest link of England forever dismembered. And the proof of the curse brought upon her by her neglect was, that during the rebellion that preceded the final separation, it was the [Episcopal] clergy, and the clergy only, that had remained faithful to the cause of England. If, therefore, nothing more than mere earthly policy were weighed in the balance, it would be found that to neglect the religious information of the colonies, was an unwise and unsafe course.'"

[From the Albany Saturday Magazine.]

RELIGION IN RUSSIA.

About three-fourths of the population of Russia are attached to the Greek Church; the other fourth is divided into a great number of denominations. In the city of Astrachan, near the Caspian Sea, there are 40,000 persons of 40 different modes of faith—Jews, Christians, Mahometans, and Pagans,—who live together in peace, each worshipping the Deity after his own manner, and all tolerating each other.

Mr. Henderson in his "Biblical Researches, and Travels in Russia," describes a sect of dissenters from the Greek church, who refuse to have any intercourse or concern with members of other denominations.

Another religious sect is called the "Priestless." They have a superstitious fancy (which prevails in some parts of Germany) that nothing but milk will quench fires kindled by lightning. Whole villages are sometimes consumed by lightning in consequence of the inhabitants using nothing but milk to put out the fire.

Mr. Henderson estimates the Jews subject to Russia at near two millions. One sect are at enmity with all other Jews. They are called "Jumpers," from their manner of worship. They jump up and down in the synagogue, clap their hands, break out into fits of laughter, clench their fists, &c.

The Karaite Jews in the south of Russia are different from all other Jews. They are tidy in their persons, exemplary in their families, and upright in their dealings. One of their favourite maxims is, "Those things which a man is not willing to receive himself it is not right for him to do to his brethren." In one of their villages there has not been a suit at law for several hundred years.

Near the sea of Azof is a sect of dissenters called Russian Quakers. They call themselves "Wrestlers with the Spirit," and exclude all external rites and ceremonies.

Separated from the "Wrestlers" by a river, are thirty-three villages of the Mennonites, a sect of Baptists, who consider war as unchristian and unjust, and deny the lawfulness of opposing force by force. They formerly resided in Prussia; but in 1805, on refusing to become soldiers, they were forced to sell their property, pay ten per cent of their capital to the government, and leave the country. They emigrated to Russia, where lands and important privileges were allowed them by the Russian government. They are an industrious, sober people.

Contiguous to the Mennonites were found 1000 families of German emigrants, partly Catholics and partly Protestants, who dwell together in harmony.

In the province of Georgia is a colony of German Millenarians, who, believing that Christ's visible reign on earth would begin near the Caspian Sea, in 1836, emigrated from Wurtemberg to Georgia in 1817, that they might sooner experience the blessings of the millenium. Some of them, believing that a second deluge was to take place, thought it necessary to settle as near as possible to Mount Arrarat, that they might save themselves on its summit, where the ark of Noah rested. When they left Germany, they amounted to 1500 families, but near two-thirds perished on the way. The survivors now occupy seven villages near Teflis.

The Chevalier Gamba (whose Travels in Russia are reviewed in the London Quarterly Review, with the Biblical Researches of Mr. Henderson) notices a sect of eunuchs, near the Black Sea, who have made many proselytes within a few years. About eight years since, the government attempted to punish these fanatics, but all were willing to suffer martyrdom, and persecution only increased their numbers. They found their doctrine upon Matthew v. 29, and xix. 12.

At Baku, near the Caspian Sea, is an ancient monastery occupied by the

disciples of Zoroaster, or fire-worshippers. They adore the all-holy flame, which they suppose to have been kindled at the creation of the world, and will continue till time shall be no more. At the four corners of a large altar, tubes carry the inflammable gas, which comes from the ground, up into the air, where it is ignited, and a flame issues, something like the gas lights of our cities, burning continually, night and day.

Extracts from "*Opinions of Common Sense*," by A. Combe.

FORCE.

Query—Is *Force* not necessary to compel Mankind to do their duty?

Force is the Agent which Ignorance uses for making his followers do the actions to which they are disinclined by Nature; and (like an attempt to make Water ascend above its level) the moment the agent ceases to act, the same instant does the operation cease.

Persuasion, on the other hand, is like a cut made for the stream, which has only to be introduced, and it then continues to run of its own accord, without farther attention.

There are only two ways of directing the operations of Human Nature. The one, to secure the Inclinations, by convincing the Judgment; and the other, to *force* or *drive* the Individual, against his Judgment or Inclinations. The one method is recommended by Experience, and followed by Success. The other is recommended by Ignorance, and attended by Disappointment.

We have little conception of the extent to which Ignorance has succeeded in introducing the services of this favourite agent. Wherever we turn our eyes, we behold the melancholy effects of this unfortunate propensity. When one child beats another, it is because Ignorance has taught him that *Force* is preferable to *Persuasion*.

When a child cries for a Rattle, it is with the view of obtaining it by *Force*.

When parents beat their children, it is to make them behave well by *Force*.

When a drunken husband stikes his wife, it is with the view of improving her by *Force*.

When a criminal is punished, it is with the view of improving the world by *Force*.

When an individual sues another at law, it is with the view of making him do justice by *Force*.

When a Minister of Religion dwells upon the Horrors of the Infernal Regions, it is with the view of sending his hearers to Heaven by *Force*.

When one Nation goes to war with another, it is with the view of gaining some favourite point by *Force*.

Though every human being wishes for Success, yet Ignorance has been completely successful, hitherto, in leading the World to follow the course which leads to Disappointment.

Though Experience has continued to prove, that mankind will follow their interest, when they know it, and also, that it is the interest of every human being to walk in the right course, yet no arrangement has been made, on a general scale, to form the Judgment and the Inclinations of Children, in the way which the welfare of Society or their own Interest demands.

Look abroad through the world, and calculate *the expense* which a system of Force requires to make it effectual; and consider well the benefits which Society derives from the funds so expended. Think for a moment on the amount of Human Misery which a system of Force daily and hourly entails upon Human Nature; and then say, if it would be a calamity to have the affairs of the World managed without the use of this Prime Minister of Ignorance.

Then turn to the Individuals, who, in daily practice, have continued to follow the opposite course. Look to the Families, to the Schools, to the Ships, where the Law of Kindness has been the governing Motive.

Look where you may, you will be

sure to find Vice, Misery, and Disappointment following Force and Cruelty; Good Conduct, Happiness, and Comfort attending undeviating Kindness and Persuasion. When you have reflected deeply upon this subject, think what must be the *intellectual condition* of those, who can look with horror upon an experiment for the abolition of *Force*.

[From the *Utica Magazine*.]

Mr. Editor—I observed in your paper of April 7th, a notice of an expression of Mr. B——, a Calvinist preacher, who has been “holding forth” to the citizens of Newport, (Herkimer county, N. Y.) for some time past. At present, we shall only give to the public a short catalogue of some of his expressions, in addressing a respectable congregation, at different times, and then let the sensible part of community judge for themselves, with respect to his character as a minister of the gospel and a christian.

Addressing himself directly to the audience, he says, “You will go to hell, and I am glad of it! I thank God that he has made a hell for you! If you were to go to heaven, you would only quarrel with the saints, and you are not fit to be on earth, you ought to go to hell *now!!* O, you wretches! you serpents! you vipers! nothing is too bad for you to do, you would not hesitate to murder your fellow creatures, and wash your hands in their hearts’ blood.”

In another sermon he says, “Another set of such wretches, cannot be found this side of hell; ransack (or rake) hell to its lowest regions, and you cannot find beings so wicked as this place affords. You would fight God Almighty! What do you think your young arms can do towards contending against the great Jehovah? Why he would” (suiting the action to the phrase) “take your soul between his thumb and finger, and shake you till you would howl. He will set his feet upon your necks, and stamp you down to hell.” [Stamping violently.]

At another time he says, “The best of you stink in the nose of the Almighty. When I tell you the truth, you squirm like a nest of snakes, with fire thrown amongst them.” In another discourse, he called them adders, and said, “if Jesus Christ were in the pulpit you would sting him to death. You are worse than (or as bad as) the devils,” says he, “and all you lack of being complete devils, is to have your throats cut and sent to hell.” In talking with a young lady, he called her a liar, and another a blasphemer, merely for answering him civilly, to improper and uncivil questions. And because a boy happened to make some little noise while he was at prayer, he called upon the Almighty to pour out his wrath upon him. But enough. We might fill sheets with the same kind of senseless and fulsome jargon dealt out by this man, in the plenitude of his infuriated zeal. But we forbear at present. We shall notice him occasionally while he lingers about Newport, and spread his sayings and doings before the public. RUBICUS.

N. B. The foregoing can all be substantiated by the most respectable testimony. R.

[Extract of a letter from Indianapolis, Indiana, dated June 25, 1827.]

“Lorenzo Dow is in this town at present—he preached here this day one side of the town in the woods: not one of the meeting-houses, or the state-house, is large enough to contain his hearers: though the state-house is 60 feet by 45, with a gallery. He is to preach here again on the 28th, 29th, and 30th of this month. He preached to-day on Rev. ii. 17—he spoke considerable on the white stone, and in it a new name written, &c. which seems to have shaken sectarianism to the foundation. The expression, “*No man knoweth saving he that receiveth it,*” has caused a great inquiry among the new proselytes here; (they thought public profession might do before.) I

hope Lorenzo will do considerable good here. There has been a considerable number of proselytes added to the Methodists this present year, I am informed about 70, and as many between the Presbyterian and Baptists. The Methodists have about three times the number of either of the other sects. Mr. Dow addressed them all in their proper names.

"We had an exhibition here the fore part of last month, similar to the one mentioned in the Reformer of April last at Sukasunny, N. J. It was in the state-house, and the play actors were the students of Mr. Sharp, a Presbyterian Elder in this town, who keeps an academy. In the speaker's place were three fifers and two fiddlers—a Presbyterian Elder was one of the fiddlers. In the clerk's place were seated a Presbyterian and a Methodist preacher. The former prayed to the Throne of Grace and asked a blessing on the performance, and the latter prayed after the whole was over, and thanked God for his assistance. The plays were of a more disgusting character, perhaps, than were ever heard in any regular play-house. I understand it will be continued every three months.

"N. B. This town contains 1000 souls, and is very fast increasing."

RELIGIOUS RULERS, OR CHURCH AND STATE.

The following extracts are from a Discourse, entitled, "*The duty of Christian Freemen to elect Christian Rulers*," delivered on the 4th of July, 1827, in the Seventh Presbyterian Church, in Philadelphia: by *Ezra Stiles Ely, D. D.*

"Let it be distinctly stated and fearlessly maintained in the first place, that every member of this christian nation, from the highest to the lowest, ought to serve the Lord with fear, and yield his sincere homage to the Son of God. Every ruler *should be* an avowed, and a sincere friend of Christianity. He should know and believe the doctrines of our holy religion, and act in conformity with its precepts. This he

ought to do; because as a man he is required to serve the Lord; and as a public ruler he is called upon by divine authority to 'kiss the Son.'

"Our rulers, like any other members of the community, who are under law to God as rational beings, and under law to Christ, since they have the light of divine revelation, ought to search the scriptures, assent to the truth, profess faith in Christ, keep the Sabbath holy to God, pray in private and in the domestic circle, attend on the public ministry of the word, be baptised, and celebrate the Lord's Supper. None of our rulers have the consent of their Maker that they should be Pagans, Socinians, Mussulmen, Deists, the opponents of Christianity; and a religious people should never think of giving them permission, as public officers, to be and do, what they might not lawfully be and do, as private individuals. If a man may not be a gambler and drink to intoxication in the western wilds, he may not at the seat of government; if he may not with the approbation of his fellow citizens, in a little village of the north deny 'the true God and eternal life,' he may not countenance, abet, and support those who deny the Deity of our Lord Jesus Christ at Washington. In other words, our Presidents, Secretaries of the Government, Senators, and other Representatives in Congress, Governors of States, Judges, State Legislators, Justices of the Peace, and city Magistrates, are just as much bound as any other persons in the United States, to be *orthodox* in their faith, and virtuous and religious in their whole deportment. They may no more lawfully be bad husbands, wicked parents, men of *heretical opinions*, or men of dissolute lives, than the obscure individual who would be sent to Bridewell for his blasphemy or debauchery.

"God, my hearers, requires a Christian faith, a *Christian profession*, and a Christian practice of all our public men; and we as Christian citizens ought by

the publication of our opinions, to require the same.

"Secondly—Since it is the duty of all our rulers to serve the Lord and kiss the Son of God, it must be most manifestly the duty of all our Christian fellow-citizens to honour the Lord Jesus Christ and promote christianity by electing and supporting as public officers the friends of our blessed Saviour. If all the truly religious men of our nation would be punctual and persevering in their endeavours to have good men chosen to fill all our national and state offices of honour, power, and trust, their weight would soon be felt by politicians; and those who care little for the religion of the Bible, would for their own interest, consult the reasonable wishes of the great mass of Christians throughout our land.

"I propose, fellow-citizens, a new sort of union, or, if you please, a *Christian party in politics*, which I am exceedingly desirous all good men in our country should join; not by *subscribing a constitution* and the formation of a new society, but by adopting, avowing, and determining to act upon truly religious principles in all civil matters. I am aware that the true Christians of our country are divided into many different denominations; who have, alas! too many points of jealousy and collision; still a union to a very great extent, and for the most valuable purposes is not impracticable.

"All who profess to be Christians of any denomination ought to agree that they will support no man as a candidate for any office, who is not professedly friendly to Christianity, and a believer in Divine Revelation. If three or four of the most numerous denominations of Christians in the United States, the Presbyterians, the Baptists, the Methodists and Congregationalists for instance, should act upon this principle, our country would never be dishonoured with an *avowed Infidel* in her national cabinet or capitol. The Presbyterians alone could bring half a million

of electors into the field, in opposition to any known advocate of Deism, Socinianism, or any species of avowed hostility to the truth of Christianity. If to the denominations above named we add the members of the Protestant Episcopal Church in our country, the electors of these five classes of true Christians, united in the sole requisition of *apparent* friendship to Christianity in every candidate for office whom they will support, *could govern every public election* in our country, without infringing in the least upon the charter of our civil liberties. To these might be added, in this State and in Ohio, the numerous German Christians, and in New York and New Jersey, the members of the Reformed Dutch Church, who are all zealous for the fundamental truths of Christianity. What should prevent us from co-operating in such a union as this? Let a man be of good moral character, and let him *profess* to believe in and advocate the Christian religion, and we can all support him.

"Let us awake, then, fellow Christians to our sacred duty to our Divine Master; and let us have no rulers, with our consent and co-operation, who are not known to be avowedly Christians.

"It will be objected that my plan of a truly Christian party in politics will make hypocrites. We are not answerable for their hypocrisy if it does. There is no natural tendency in the scheme to make men deceivers—and if real enemies of the Christian religion conceal their enmity, that concealment is for the public good. We wish all iniquity, if not exterminated, may, as if ashamed, hide its head. It will be well for our country when all men who expect office are under the necessity of *appearing* honest, sober, pure, benevolent and religious. It is most of all desirable that public officers should be good men, friends of God, followers of Jesus Christ, and lovers of their country—but it is a matter of thankfulness if they are constrained to *seem* such persons; for in this way, vice and

the propagation of vice by evil example is prevented. It will be objected, moreover, that my scheme of voting on political elections according to certain fixed religious principles, will create jealousies among the different denominations of Christians. But why should it? Our rulers which we have elected are of some, or of no religious sect. If they are of no religious denomination, they belong to the party of Infidels. [Singular reasoning.] If they are of any one of the denominations of true Christians, it is better, in the judgment of all true Christians, that they should be of that one company than in the fellowship of Infidels. Let a civil ruler, then, be a Christian *of some sort*, we will all say, rather than not a Christian of any denomination. If we fix this as a principle of our political morality, we shall all be gratified in turn, and in part, by having Christian rulers of our own description.

"I am free to avow, that other things being equal, I would prefer for my chief magistrate, and judge, and ruler, a sound Presbyterian; and every candid religionist will make the same declaration concerning his own persuasion; but I would prefer a religious and moral man, of any one of the truly Christian sects, to any man destitute of religious principle and morality.

"Suffer, my Christian fellow-citizens, a word of exhortation. Let us all be Christian politicians; and govern ourselves by supreme love to our blessed Master, whether we unite in prayers or in the election of our civil rulers. Let us be as conscientiously religious at the polls as in the pulpit, or house of worship. This course of conduct will promote good government and true religion in our country at the same time. Our public rulers then will prove a terror to them who do evil, and a praise to them who do well. Let us never support by our votes any immoral man, or any known contemner of any of the fundamental doctrines of Christ, for any office; and least of all for the Pre-

sidency of these United States. Let us elect men who dare to acknowledge the Lord Jesus Christ for their Lord in their public documents. Which of our Presidents has ever done this? It would pick no Infidel's pocket, and break no Jew's neck, if our President should be so singular as to let it be known that he is a *Christian* by his Messages, and an advocate for the Deity of Christ by his personal preference of a Christian temple to a Socinian conventicle. It would be no violation of our national constitution, if our members of Congress should quit reading of newspapers and writing letters on the Lord's day, at least during public worship, in the Hall of Representatives.

"We are a Christian nation; we have a right to demand that all our rulers in their conduct shall conform to Christian morality; and if they do not, it is the duty and privilege of Christian freemen to make a new and a better election."

Such are the sayings of *Ezra Stiles Ely*, a Presbyterian "Doctor of Divinity" of the city of Philadelphia. How long before he and his partizans will be able to bring their "religious rulers" into power in this country it is difficult to say. When this is the case, we may bid a final farewell to our religious liberties and the right to enjoy our own faith, and worship God according to the dictates of our consciences. Methodists, Baptists, and others, who might, in the first instance, unite in promoting the schemes of Presbyterian doctors of divinity, would soon find themselves placed in the back ground in governmental affairs, (as in the Tract and Sunday School business) and ultimately they would have to surrender their rights or be devoured by their more powerful and influential rival. We have nothing to object against having the best and most truly pious men for rulers; but such as Presbyterian doctors of divinity would esteem the best and most pious, we should fear and dread much more than his "Holiness" the Pope. *Such religious rulers* once had the rule in New England, and they ruled indeed with a rod of iron, imprisoning, whipping, cropping, and hanging those who dissented from them in religious matters.

[From the New York Telescope.]

PLAIN REMARKS.

We think it requires but little discernment to see that the great and numerous plans and institutions to spread religion and morality, all fail of having the desired effect, or accomplishing the objects professedly in view. How have they multiplied within a short period, and what vast sums of money, great energy, and exertions are requisite to keep them in operation; and what have they done? Is there any evidence that they have been crowned with the blessing of heaven? It appears not. Their greatest friends and promoters cannot but see that they do not reform society, or promote christianity. Let us appeal to facts. In England where they are the most abundant, crimes and iniquity rapidly increase. A London clergyman in view of the progress of crime, and irreligion connected with it, observes:

“Such a mine of heathenism, under the very meridian, as it is supposed, of Christian illumination, and accumulated around the very centre and heart of British prosperity, liberty and civilization, cannot be contemplated without terror, by any real and rational friend of our established government; and is surely sufficient to awaken the anxious attention of every true patriot, every enlightened statesman, every intelligent and faithful Christian!”

In our own country crime and iniquity have increased and abounded in the same proportion to the increase and establishment of these various schemes and societies. The rapid strides of vice has become almost proverbial. Murders, robberies, thefts, profanity, drunkenness, dissipation, and every species of iniquity, are more and more abounding, and appear to be ripening us for awful scourges and calamities. In view of these things, how can those engaged in them reconcile it with their consciences to continue them any longer? They seem to have taken the work out

of the hand of the Almighty, who declares that he will not give his glory to another, and by their worldly wisdom and human policy, vainly attempt to do it themselves; why do they not tremble for fear that he will smite them down as he did Uzza, for attempting to keep the ark from falling. They are certainly the work of man and not of God, and therefore must come to nought; and it seems that nothing but wilful blindness prevents people from seeing it. Interest no doubt throws a mist over the eyes of many, especially the officers of these institutions. They receive good salaries for their services, and therefore will believe nothing which militates against that interest.

Nitchie, agent of the American Bible Society, receives 2000 dollars a year. And it is stated, he recently complained, and petitioned to have it raised. What vast sums then are expended in this way. Sectarianism and party spirit also contribute largely to keep these schemes agoing. They are made use of by a certain class to build up their cause, to gain the ascendancy, and crush other sects. Thus the impartial observer must perceive that they are anti-christian, and rotten to the very core; although they are extolled to the skies, and supposed by many to be the *little stone* spoken of in Scripture that is to fill the whole earth with righteousness. What a sad picture do these things present to our view. But alas! when we turn our eyes to any other part of the professing world do we see any thing better, or more encouraging.

Where is the sect or denomination that is as a city set on a hill, or much better than non-professors around them? Are not the members of each either guilty of injustice and fraud in some shape or another? Are not all on the alert to take the advantage of their neighbour, and if not guilty of this, are they not almost wholly taken up in accumulating riches? Is there hardly a man in Christendom free from *party spirit, sectarianism, bigotry, and selfishness*, and

possessing a real principle of uprightness and integrity, even among those who are very strict in attending religious meetings, and praying in public and private?

And are the priests of these societies what they profess to be? Does it not appear that their principal object is to obtain a good living, to be popular and respected, and gain proselytes to their sect? Is there among the whole, a single preacher, like those we read of in the New Testament; and how many would there be if you did not pay them for preaching; and are not all these who are paid a stipulated sum for preaching, "*hirelings*," in the Scripture sense of the word, not excepting the Methodists and Baptists?

Under all these circumstances, then, what shall we do? We answer, have nothing to do with these monied institutions or various societies to spread the gospel; nor Theological Seminaries, the nurseries of the devil, established by his Satanic majesty to starve and ruin the souls of men. Withdraw from them as the thirteen churches have done in North Carolina, and as thirteen churches now are about to do in the state of New York. Withdraw yourselves also and your support from priests, and also from sects and parties, their governments and disciplines, &c. And having done this, pin your faith to the sleeve of no man, or set of men; but simply obey the precepts and imitate the example of Jesus Christ and his Apostles, for in doing this, as one observes, there is perfect safety, and it is impossible to err.

You cannot have a popular religion, for the friendship of this world is at enmity with God, and all the religion there is, is now popular, and in friendship with this world; consequently, if the Scripture be true, it is at enmity with God, and must therefore be a false religion.

SOUTH SEA ISLANDS.

The *London Missionary Society*, in their late Annual Report, speaking of

the Mission at the South Sea Islands, gives the following account:

"The Anniversary Meetings of the Tahitian Auxiliary Societies were held, as usual, in May 1826. The amount of contributions for the preceding year, in cocoa-nut oil, was 5050 gallons. The oil contributed by the Auxiliary Society in Raiatia, during the same period, was sold for 300 pounds sterling, of which 30/ was contributed by the children in the schools. Generally speaking, civilization is advancing at all the stations, and at some of them new chapels and mission-houses have been built.

"In the South Sea Academy, instituted for the instruction of the children of the Missionaries, the number of pupils is twenty-seven.

"It was natural to expect, that in so general a reception of christianity as has taken place in the Tahitian Islands, not a few would be found who had embraced it without any spiritual change of character, and that such would be liable in time of temptation to fall away. We deeply regret to state, that during the past year, amongst this class, including some of whom better things might have been expected, a deterioration in conduct has taken place; while amongst many young people there exists a lamentable disregard of moral restraints."

[From the *New York Telescope*.]

NEW WAY OF RAISING FUNDS.

Mr. Editor—Some few months since, a certain dentist in a town not one hundred miles from New York, made known that he would give *twenty-five* cents to one of the Missionary or Tract Societies, or some other anti-christian institution, for every tooth the citizens would favour him with, provided they would give him *fifty cents* a piece! Unexampled charity! who would not be its votaries. How much the funds have raised on his account I cannot say. If I should be under the disagreeable necessity of having a tooth extracted, I would get it done for twenty-five cents,

which is the usual price, and put the other twenty-five cents to some better use than to give it to these extortioners.

I have been thinking that if they could get this system in general operation in New York and other populous cities, it would be a sweet morsel for the Theological Seminaries who infest our towns and cities. A SUBSCRIBER.

[From the New York Telescope.]

Mr. Editor—Some time ago, I took up the New York Observer, and noticed among a number of donations to the American Tract Society, one by Joel Post, of 1000 dollars.

Now it is stated as a fact, that a person by the name of Joel Post, failed in business a number of years ago, and at first offered to pay his creditors 10 shillings on a pound, to settle with them; believing him to be well off, (as I suppose) they refused. After awhile he offered to pay them five shillings, this they refused; at last he would not pay them any thing. Since that period, he has become very rich, being worth, I suppose, *half a million*; he could therefore well afford to give 1000 dollars to the Tract Society. But I should like to know if this gentleman has paid his former creditors, as I have ever heard that it is our duty to be just before we are generous.

As these things are reported of the individual, I hope if he is not guilty of such injustice, not to say fraud, he will undeceive the public through the columns of your paper. JUSTICE.

[From the Christian Telescope.]

DOCTRINAL.

Benjamin Clark, of Pembroke, Genesee county, N. Y. offers a reward of 50 dollars to any person who will inform him in what part of the "Holy Scriptures" he can find the command to keep the first day of the week for the Sabbath.

[An Inhabitant of Dover, N. Hampshire, in replying to the above, says:]

"Jesus Christ never commanded men to worship on, or keep any one particular day more than another; but was decisive in the way and manner men should worship, and that was not, neither is it now, at Jerusalem, neither in this mountain; but they that worship the Father, must worship him in spirit and in truth, for such the Father seeketh to worship him."

LUTHER.

"Luther," says Moshien in his Church History, "was commanded to renounce his errors within sixty days, and cast himself upon the clemency of the Pope, on pain of excommunication. At first he purposed to appeal from the sentence of the lordly pontiff to the respectable decision of a general council: but as he foresaw that this appeal would be treated with contempt at the court of Rome; and that when the time prescribed for his recantation was elapsed, the thunder of excommunication would be levelled at his devoted head, he judged it prudent to withdraw himself voluntarily from the communion of the church of Rome, before he was obliged to leave it by force; and thus to render this new bull of ejection a blow in the air, an exercise of authority without any object to act upon. At the same time he was resolved to execute this wise resolution in a public manner, that his voluntary retreat from the communion of a corrupt and superstitious church, might be universally known, before the lordly pontiff had prepared his ghostly thunder. With this view, on the 10th of December, in the year 1520, he had a pile of wood erected without the walls of the city of Wirtemberg, and there, in the presence of a prodigious multitude of people, of all ranks and orders, he committed to the flames both the bull that had been published against him, and the decretals and canons relating to the Pope's supreme jurisdiction. By this, he declared to the world that he was no longer a subject of the

Roman pontiff, and that of consequence, the sentence of excommunication, which was daily expected from Rome, was entirely superfluous and insignificant. For the man who voluntarily withdraws himself from any society, cannot with any appearance of reason or common sense, be afterwards forcibly and authoritatively excluded from it. Notwithstanding, in less than a month after this noble and important step had been taken by the Saxon reformer, a second bull was issued against him, by which he was expelled from the communion of the church, for having insulted the majesty, and having disowned the supremacy of the Roman pontiff. He was also condemned the next year by the diet of Worms, as a schismatic, a notorious and obstinate heretic; and the severest punishments denounced against those who should receive, entertain, maintain, or countenance him, either by acts of hospitality, by conversation or writing. And his disciples, adherents, and followers, were involved in the same condemnation."

[From the *Genius of Universal Emancipation*.]

MILD LANGUAGE.

A correspondent, over the signature of "*Wilberforce*," has given us a lesson on the propriety of using *mild language* towards our opponents. Every man is entitled to his opinion, on this as well as other subjects; but I have always thought that truth is (or ought to be) so popular, and withal so beautiful, that it stands in no need of decoration. In other words, I have never thought it worth while to *study to please* the advocates of oppression. I cannot learn that the best and most successful reformers of other days have left behind them any evidence that such a course would be *politic*, in the true sense of the term. But let us have the opinion of one of them, and my friend "*Wilberforce*" is requested to give it the weight in his mind that it is justly entitled to.

When Luther was censured for his bold

manner of expressing himself, he replied: "Almost all men condemn my tartness of expression; but I am of opinion, that God will have the deceits of men thus powerfully exposed: for I plainly perceive, that those things that are *softly* dealt with in our *corrupt* age, give people but light concern, and are presently forgotten. If I have exceeded the bounds of moderation, the *monstrous turpitude* of the times has transported me. Nor do I transcend the example of Christ, who, having to do with the people of like manners, called them sharply by their own proper names, such as *an adulterous and perverse generation, a brood of vipers, hypocrites, children of the devil, who could not escape the damnation of hell!*"

DISCOURSE ON INTEMPERANCE.

In a discourse upon intemperance delivered at Thornton, N. H. by the "Rev." Andrew Rankin, we meet with the following statements and calculations:

"Supposing abstinence should be universally practised for a year to come, even admitting that there should be no increase of intemperance within that time, entire abstinence would save, for useful purposes, 52,000,000 of dollars.

"Suppose that no individual should kill himself by drinking spirits, for ten years to come, and all those persons, who now die drunkards, should live, it would, in that time, raise up an army of 100,000 men; making the same calculation for 20 years, the number would be 200,000, and for fifty years, 500,000. The number of ministers necessary to supply our country, supposing it was, at the present time, a moral wilderness, giving each minister the charge of a thousand souls, is 11,500; and the money expended for ardent spirits would support 104,000 ministers, giving each minister a salary of 500 dollars. Let us pursue our calculations still further. The present annual expense for intoxicating liquors, would erect 10,400 meeting houses, allowing that each meeting house cost 5000 dollars. It would found 104 colleges, with a fund of half a million of dollars each. It would establish 52,000 scholarships of 1000 dollars each. It would support during a year, allowing to each individual 120 dollars, 433,333 pious young men in the study of the ministry—or, it would support during the whole course of study, preparatory to the sacred office, giving each individual 1000 dollars for that

purpose, 52,000 young gentlemen—it would furnish so many ministers.”

The sin of drinking ardent spirits has become grievous, and ought to make us blush for the reputation of our country. But whether it would be much advantage to society to have all drunkards turned into an army of fighting men, or to have the money expended for drink appropriated to training up and supporting a horde of pompous, high salary priests, is somewhat doubtful. There are many other ways that the money now expended for ardent spirits might be appropriated much better than to apply it to augment the number of priests, and it is matter of regret that a person labouring in so good a cause as that of endeavouring to dissuade from the use of ardent spirits, should make use of such a suggestion. It must lessen the influence of his remarks with many, when they ought to have all the force possible, for the sin of intemperance in our land seems greatly on the increase. In 1821, it is stated that the annual expense of intemperance to the United States, was twenty-two millions; in 1823, thirty millions; in 1826, fifty-two millions of dollars!

“CONFERENCE ON REVIVALS.”

A Conference of this kind was lately held at Lebanon, N. Y. where were assembled 19 ministers, principally by invitation from Nathan S. S. Beman, of Troy, N. Y. and Lyman Beecher, of Boston, Mass. The conference continued nine days. The following is an abstract of some of the proceedings.

Mr. Edwards, of Andover, Mass. introduced the following proposition:

“In social meetings of men and women, for religious worship, females are not to pray.”

The discussion of this proposition, which commenced in the evening, was continued through the greater part of the next day. At length the question being taken, nine voted in favour, and nine declined voting. *For the proposi-*

tion, Edwards, Lyman Beecher, &c. *Declined voting*, Beman, Finney, &c.

It was then moved by Mr. Frost, and seconded by Mr. Finney, that the following question be answered, to wit:

“Is it right for a woman in any case to pray in the presence of a man.”

After some discussion, Mr. Edwards moved its indefinite postponement; but after discussion, withdrew his motion. On motion of Mr. Lansing, Mr. Frost’s question was postponed, that he might introduce a substitute, to wit: “There may be circumstances in which it may be proper for a female to pray in the presence of men.” After discussion, the question was taken, and *eight* voted in favour of the proposition, and *ten* declined voting. Declined voting, Lyman Beecher, &c.

Mr. Edwards introduced the following proposition:

“It is improper for any person to appoint meetings in the congregations of acknowledged ministers of Christ, or introduce any measures to promote or conduct revivals of religion, without first having obtained the approbation of *said* ministers.”

After considerable discussion, the question was taken, and thirteen voted in favour, and five declined voting. Those who declined voting, entered the following as their reason, to wit: “That *there may be some cases*, where the elders or members of a minister’s own church may appoint and conduct prayer meetings, without having consulted the minister or obtained his approbation; but in no case ought such elders or members to appoint or conduct such meetings contrary to the will of the pastor: and these meetings ought to be *occasional*, and not *stated*.”

We have not room to notice other propositions, &c. made at this meeting, nor do we deem it necessary. To expect any good to arise to the cause of christianity by the assembling together of a body of our modern hireling priests, would be as absurd as to expect christianity to be benefitted by

a conclave of Popish cardinals. They themselves know that *true christianity* is not the object of their pursuit. The advancement of real christianity would be their overthrow. It would deprive them of their large salaries, take from them their exalted titles, and reduce them to a level with the rest of mankind. That people should put themselves under the guidance of our modern hireling priests, to be conducted to heaven, is as absurd as it will be likely to prove fatal to their hopes and expectations.

[Since the foregoing was in type the following has been received from our correspondent "H. I."]

Conventions, and inventions, of men, are fast multiplying in the world; and convocations of the clergy frequently take place in this country, (imitating the Europeans) *to vote* on various subjects. A new one happened the other day, in New Lebanon, on the subject of *Revivals*:—Among the members of which, we find the *choice* names of *Beecher, Beman, Nettleton, Finney, Weed,* and about a dozen more of the *same stamp*, whose proceedings, debates, resolutions, and laws, are given (in parliamentary style) in the *New York Observer* of the 4th of August instant.

Not having leisure to make, and send you a review, &c. of these *dashing, hypocritical, "heaven-daring"* documents,* I hope that yourself, or some of your correspondents, will make a few notes and remarks on the same, for the next Reformer, that many of the followers and payers of the Beechers' & Co. may be awakened to see the folly of sup-

* "*Heaven-daring.*" Is this term too harsh? To me, it looks as if they had undertaken to point out a way for the Holy Spirit to manage the work of salvation, by producing what they are pleased to call *revivals*—Themselves (a set of *hireling busy-bodies*) to be the prominent actors in carrying on, and completing *their plans*. Such assumptions are but the fruits of the dogmatical teachings of the old Westminster divines, which they implicitly follow.

porting such *drones* in the professing *hive* of the "*visible church.*" H. I.

Extract of a letter from Butler Co. Ohio.

"Within the last year, while Missionary beggars and runners were laying the people of this part of our country under contributions to supply the wants and necessities, as they say, of Missions on the upper waters of the Arkansas river among the Osages, they had, at the same time, laying at Montgomery's Landing, a few miles above the mouth of White River, 2000 dollars worth of Hides, in prime order, for sale. Resident citizens of this town who were up that river last year, saw the Hides in Montgomery's Warehouse, and were told who they belonged to. These citizens are satisfied that there is speculation carried on by the missionaries as well as missionary operations, and they are disgusted with the system of begging money under pretence of spreading the gospel among the heathen."

Extract of a letter from Otsego Co. N. Y.

"Having read the Reformer for five or six years, I have discovered nothing in it calculated to injure the religion of Jesus Christ, but on the contrary, it seems well adapted to assist in dethroning the religion of anti-christ, or of the world, which in no age perhaps has prevailed more than the present. How much more indeed are there of inventions of men in the religious works and performances (so called) of this day, than there is of an adherence to the precepts of Christ. Christ has no where commanded to erect Theological Seminaries to qualify men to preach his gospel, much less authorized any one to collect money for their support. He told his followers to observe all things whatsoever he commanded them. To do this is enough—to undertake to do more is supererogation, and of pernicious tendency. O that people would cease from man, whose breath is in his nostrils, and attend to what is their real duty, and what belongs to their peace. Then indeed would righteousness run down as a mighty stream, and the knowledge of the Lord cover the earth as the waters cover the sea. But alas! men are endeavouring to diffuse this knowledge in their own wills and by their own inventions, which ever did and ever will lead men into darkness, superstition, bigotry, and ignorance of God. For man by his own wisdom cannot find out God. To truly know God we must be taught of him. No other teaching, however learned, can

impart to us the *true knowledge of God*, in which there is *eternal life*."

Extract of a letter from a Correspondent in Maryland.

"I have now silently withdrawn myself from the Methodist society and joined the church in the wilderness. For I must say with an old brother with whom I conversed last year, 'The Methodists can do me no good,' for they are travelling in the same corrupted way in which others go. When I take into view the proceedings of the present Methodists in building meeting-houses, erecting seminaries, and becoming doctors of divinity, so called, I have no desire to be any longer a member of their church. Their preachers and many of the leaders 'hold the faith of our Lord Jesus Christ with respect of persons;' they court the favour of the great and like to be called Rabbi. How often did I see, at crowded meetings, the rich, the gay, and the fashionable, taken by the arm and conducted to a convenient seat, while the poor and humble were neglected, and left to shift for themselves, or perhaps removed from their seats when they had any. Do these persons wilfully transgress? or are they ignorant of what is written in the second chapter of St. James's epistle?"

[Such conduct as the above is not confined to the Methodists alone; it may be discovered in a greater or less degree among the members of almost every religious community, though nothing can be more contrary to the spirit and principles of the gospel.—*Ed. Ref.*]

RELIGIOUS DISPUTE.

We have heard of religious disputations at all times and on almost all occasions, but a circumstance which happened in Fall River, last Sabbath, we think leaves them all in the rear. Two pastors, the Rev. Mr. Ross of the Baptist persuasion, and the Rev. Mr. Taylor of the Methodist order, happened to meet upon the shore for the purpose of immersing converts. As it was not convenient for both pastors to proceed with their services at the same time, the Methodists gave way to the Baptists; Elder Ross proceeded with an exhortation, which lauded "*some folks*," and "*some folks*" it did not laud; rather leaning towards his own belief, and rather calculated to push those over who did not lean the same way. This rather touched the feelings of the other party, and Mr. Taylor replied; a rejoinder followed the reply, and a rebutter followed that, which

was also succeeded by a sur-rejoinder, and the dispute finally reached such a height that most of both congregations withdrew and left the reverend combatants to themselves. [*Northern Star.*]

Friends.—There are eight yearly meetings of Friends in the United States. The whole number of members exceed 150,000. [*Late paper.*]

The Temple of Truth is built indeed of stones of crystal, but inasmuch as men have been concerned in rearing it, it has been consolidated by a cement composed of baser materials. It is deeply to be lamented that Truth herself will attract little attention and less esteem, until it be amalgamated with some particular party, persuasion, or sect; unmixed and unadulterated, it too often proves as unfit for currency, as pure gold for circulation. Sir Walter Raleigh has observed, that "he that follows Truth too closely, must take care that she does not strike out his teeth;" but he that follows Truth ever so closely, has little to fear from Truth, but he has much to fear from the pretended friends of it.—*Lacon.*

False Friendship.—Is a man sinking, his apparently best friends let go their hold, and turn their backs upon him; no body so much as gives himself the trouble to cry help; they could wish he was not of their name; no one can bear to be thought like him. Does he come up again, every one makes towards him; his foot's no sooner on the land, than there's a striving who shall wipe him dry; his acquaintance are for being his relations, and his cousins his brothers; there's no being too intimate with him.—*School of Man.*

Proposals have been issued for publishing at Buffalo, N. Y. a new series of "Plain Truth." We have since understood that it is concluded to publish it at New York. Price as before, one dollar a year, paid in advance.

A German periodical work is printing at Canton, Ohio, edited by Henry Kurtz. Our German friends inform us that its title in English is the "Herald of Peace," and that it is an interesting work, and worthy of patronage. Price one dollar a year, to be paid in advance.

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